

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 45.

NEW-HAVEN. SATURDAY, APRIL 5, 1828.

VOL. XII.



BEHEMOTH AND LEVIATHAN.

It having been generally admitted, that the Leviathan is the Crocodile, so particularly described in xli. chapter of Job, that little if any doubts can remain as to their identity; the next question that arises, is to what animal does the sublime description of the Behemoth, by the same inspired writer in the preceding chapter, belong? The English editor of Calmet observes, that their portraits by the Sacred Penman are evidently intended to represent them as companions, having in a great degree, the same haunts and habits: and hence, to say nothing of irreconcilable discrepancies between Job's description of the Behemoth, and the known anatomy of the elephant, he contends that they cannot be the same, because the latter so far from being common and popular in Egypt, is hardly ever seen there; which he adds, is the more remarkable, as the elephant is the generally received symbol of Africa. Hitherto at least no ancient paintings have been discovered

representing the elephant as known in Egypt, the undoubted country of Behemoth's invulnerable compeer the Leviathan. On the other hand, the Mosaic Pavement found at Praeneste, near Rome, part of which is beautifully copied in the annexed drawing, represents the Crocodile and the Hippopotamus, or river horse, together nearly as they are described by Job. The Praenestine Pavement, from which it is taken, consists as the name Mosaic implies, of minute coloured stones, so disposed as to form pictures: specimens of which the reader may have often seen. This portion of the pavement clearly shows the association of the Hippopotamus and the Crocodile, two of the latter appear about to plunge into the water from the little island, and on the other side of it is a Hippopotamus represented as if bellowing with pain from two spears stuck into his shoulder. At the top is a Roman galley, such as has been described in the account of ancient ships, with rowers and armed men in pursuit of another, also transfixed with a spear; and in the centre, the head of a third emerges from the water, as if to look at his pursuers.—The only imperfection evident here is the absence of the animals' tusks, for which it is very difficult to assign a cause, unless the artist here intended to represent females only, which seems improbable. There are other paintings yet extant with similar representations, and hence it is inferred, that the Hippopotamus and Crocodile, were generally regarded in Egypt, and the neighbouring countries, as the two most wonderful of creatures. They were popular objects with the Egyptians, distinguishing natives of that singular country, and could not escape the eye of a naturalist and an inspired poet; and hence they are separately treated of at greater length, having been purposely reserved by Job to close his matchless description of animated nature.—Calmet himself, and many other

learned men have taken the elephant to be Behemoth, a subject to be considered more largely hereafter, suffice it for the present to observe, that the elephant does not eat grass like the ox, his food is leaves, and even branches of trees: there are other and more irreconcilable differences already hinted at, which want of space excludes. The Behemoth "drinketh up a river, he hasteth not; he trusteth that he



can draw up Jordan into his mouth." Does not this verse better accord with the Hippopotamus, as here depicted from another part of the same painting, than with the comparatively slender proboscis of the elephant? Observe the voracious eagerness which the ancient artist has expressed in this animal, rushing into the water to drink. His dilated nostrils, furious eye, protruded tongue, and prominent tusks are strongly contrasted with those before described, and strengthen the supposition that they are intended to represent the female only of this formidable race. It is not surprising, owing to many points of general resemblance, and the elephant being much the largest beast, that his claim to the title of the Behemoth should have been so often preferred. Closer examination shews the latter to have been partly amphibious, which the elephant certainly is not, and more especially when we consider the direct allusion to certain physical peculiarities which the original account contains, and which do not accord with the anatomy of the elephant, it will, with what is above stated, leave little doubt, either that the Hippopotamus is the same with the Behemoth, or that the Behemoth has not yet been discovered.

AMERICAN COLONIZATION SOCIETY.

Notwithstanding all that has been said of the prosperity of the Bible, Tract, Foreign Missionary, and other benevolent Societies of our country the past year, we doubt if either one of them has, on the whole, made greater progress than the American Colonization Society at Washington.—We speak not so much of its increase of funds, or the number of colonists sent out, as of the favor it has gained with the public, in every section of the land.

The time has come when legislatures are claiming the honor of having had a share in its origin, or in its present prosperity. A Report recently submitted to the house of delegates of Virginia, by a committee of that body, contains a resolution passed almost unanimously by the General Assembly of that State, in the winter of 1816—17, to the following effect:

"That the Executive be requested to correspond with the President of the United States, for the purpose of obtaining a territory on the coast of Africa, or some other place, not within any of the States, or Territorial Governments of the United States, to serve as an asylum for such persons of color as are now free, and may desire the same, and for those who may be hereafter emancipated within this Commonwealth: and that the Senators and Representatives of this

State, in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States in the attainment of the above object; provided that no contract or arrangement respecting such territory shall be obligatory on this Commonwealth, until ratified by this legislature."

A committee of the house of delegates of Maryland, in reporting on a memorial of sundry citizens of Hartford county, on the subject of slavery, say—

"In the opinion of your committee, the American Colonization Society is the great and last hope of the slaveholding States. The plan of this Society for removing gradually, and with their own consent, the whole black population of the country, to colonies on the western coast of Africa, is no longer a speculative one. These colonies have been established, and are flourishing to a great extent. Your committee say our infant settlements, for since our appropriation [of \$1000 a year] for their support, we surely may claim some little merit in the work, and succeed at least, (as all other States under the same circumstances must do) to a co-protectorship of these colonies, with the Society.

"Your committee have no fear that Maryland will ever lose sight of her great stake in this enterprise, nor but what she will again and always, show herself ready to act when suitable occasions present themselves. With our aid five hundred negroes were removed to Africa the last year, and when the Society may find itself in sufficient strength to increase the annual number of emigrants from five hundred to five or ten thousand, your committee believe our government will not be found backward in making a proportional contribution."

At least seven other legislatures have given the Society their approbation, and nine State Auxiliaries have been formed. The colony comprises more than 1200 inhabitants, and is in a state of extraordinary prosperity. The jealousies of the South and the intemperance of the North, are abating; and the time we trust is at hand, when not so much as a dog shall move his tongue against this humane and truly Christian effort.

We have often thought it strange that the city and state of New-York should do so little and feel so little in behalf of the society in question; especially as within one year, not less than 10,000 colored persons have been let loose upon their own community, who have neither property nor friends to make them comfortable here, but might become useful and happy citizens of Liberia. Surely the free State of New-York, with her nearly 2,000,000 inhabitants, her immense wealth, and splendid schemes of aggrandizement, should not hold herself as a passive spectator of an enterprise, which promises eventually to do more

for our country, than *canals* or any other object to which we cling. It is too much to expect that Southern men will first emancipate their slaves, and then provide for their removal to Africa; this last is the peculiar duty of the North: and the burden is small in comparison with that which must rest upon our Southern friends, before this foul stain will be wiped from our national character.—*N. Y. Observer.*

From the Christian Spectator.

THE PROPER ANSWER TO BE GIVEN TO THE INQUIRY, "WHAT MUST I DO TO BE SAVED?"

[Concluded from p. 693.]

Again: It may be asked, is it not expedient to chain down the attention of the awakened sinner to the single point of his guilt and danger? Is not this the way to give the deepest tone to his feelings, to bring his distress and convictions to a crisis? Is it not best to omit, for the present, any mention of external duties, lest this should *divert his attention* from the immediate and pressing demands of conscience? The most direct answer to this is, that so far as the plan of address here proposed varies from that which is presented to us in the scriptures, it is a scheme of human invention; and therefore we ought not to expect, that it will be more efficacious than that which has come to us from heaven. No mode of addressing the conscience, no process of conviction, will be of any avail without the renewing influence of the Spirit. And which have we reason to believe he will most readily bless, the plan of instruction and exhortation pointed out in his word, or that which is substituted by the ingenuity of man? The Christian minister who is really in earnest, in seeking the salvation of his impenitent hearers, will not be satisfied with merely *stating* to them the terms, which, if complied with, will ensure their salvation. He must be unfaithful indeed, if he does *less* than this. But he is bound to do *more*; to give such a scriptural exhibition of the truth, as is best calculated, in connection with the influence of the Spirit, to obtain the compliance of his hearers.

Is it true that external conduct is not included under the immediate demands of conscience? And will he have a juster sense of his guilt, whose mind is turned to a *part* only of the duties which he fails to perform, than he upon whom *every* violation and omission is distinctly pressed?

It may be very proper for a preacher, on particular occasions, for the sake of exciting emotion, to confine himself to a single topic. The practice of the apostles was not inconsistent with this. They vary their mode of address, to adapt it to persons and circumstances. It may be proper to confine the attention of an awakened sinner, for days, perhaps, to one simple view of his case. But if this does not produce the desired effect, you will in vain hope to deepen his emotions, by repeating the same thoughts in nearly the same forms of expression, after the influence of novelty has ceased. If you would still reach his heart, you must change the nature, or the manner, of your address; without yielding, however, any one point, in the demands of the law or the gospel. The Christian preacher has no reason to complain, that he has not an ample field for the exercise of his powers, in dealing with sinners; that

he has nothing to say to them, but simply "Repent and believe." He may spend a life, in explaining and enforcing even these duties; and that, without treading always in the same beaten track. He may dwell upon every sin which his hearers are required to forsake; upon every duty which they are bound to perform; upon every truth which they are commanded to believe.

One other objection may be made to exhorting sinners to the immediate performance of practical duties; that it is exposing them to the danger of indulging a *false hope*; of resting upon *external morality* as evidence of Christian character. To guard against this, it may be said, that they ought first to be satisfied that their *hearts* are right, by looking in upon the affections, without reference to practice. If we take the *scriptures* for our guide, however, we shall find that the danger lies *the other way*; in coming to a decision respecting our character, from the *affections alone*, before there is sufficient *opportunity* for the trial by practice. We ought to judge of our piety, not by *feelings alone*, nor by *external conduct alone*, but by *both together*. On this point, I have taken the liberty to quote largely from President Edwards's Treatise on the Affections. I place great reliance on his authority, as he not only has written this labored and profound work, on the evidences of Christian character, but had great experience in powerful and extensive revivals of religion. The Treatise on the Affections was published ten or twelve years after the great revival in his own congregation at Northampton; and in the interval, the writer had the advantage of great experience of the results of that remarkable work of grace; and also, of a more general revival in 1740, extending over most parts of New-England. That which he so much insists upon, as being especially *scriptural* evidence of Christian character, and of vastly greater importance than every thing else, is *Christian practice*, consisting in external obedience, together with those holy purposes which he terms *imperative* acts of the mind, in distinction from the views and feelings which are principally experienced in contemplation. Having enumerated various traits of Christian character, as they appear in the life, he adds, "Such a manifestation as has been described, of a Christian spirit in *practice*, is vastly beyond the fairest and brightest story of particular steps and passages of experience, that was ever told." (Works, vol. iv. 368—9.) "Christian practice, in the sense that has been explained, is the chief of all the evidences of a saving sincerity in religion, to the consciences of the professors of it; much to be preferred to the method of the first convictions, enlightenings, and comforts in conversion; or any eminent discoveries or exercises of grace whatsoever, that begin and end in contemplation." (p. 376.)

"True grace is not an *inactive* thing. There is nothing in heaven or earth of a more active nature. It is the very nature or notion of grace, that it is a principle of holy action or practice. *Regeneration* has a direct relation to practice. We are created unto good works." (p. 346.)—Again, "holy practice is ten times more insisted on, as a note of true piety, throughout the scripture, from the beginning of Genesis to the end of Revelation, than any thing else. And in the New Testament, where Christ and his Apostles do expressly, and of declared purpose, lay down the

signs of true godliness, this is almost *wholly* insisted on." (p. 326.) "Christ no where says, ye shall know the *TREE* by its *leaves* or *flowers*, or ye shall know them by the good story they tell of their experiences;—but by their *fruits* shall ye know them." (p. 354.) "So men's practice is the *only* evidence, that Christ represents the future *judgment* as regulated by, in that most particular description of the day, Matthew xxv. 'The Judge will not go about to examine men, as to the method of their *experiences*, or set every man to tell his story of the manner of his conversion, but his *works* will be brought forth as an evidence of what he is.' (p. 393.)

Once more, "I think it to be abundantly manifest that Christian practice is the most proper evidence of the gracious sincerity of professors, to *themselves* and *others*, and the chief of all the works of grace; the sign of signs, the evidence of evidences, that which seals and crowns all other signs. I had rather have the testimony of my conscience, that I have such a saying of my Supreme Judge on my side, as that in John xiv. 21, He that hath my commandments and keepeth them, he it is that loveth me; than the judgment and fullest approbation of all the wise, sound, and experienced divines, that have lived this thousand years, on the most exact and critical examination of my experiences, as to the manner of my conversion." (p. 391.)

If the views of Edwards on this subject are correct, is it not evident that the danger of deception is far greater, when self-examination is confined to the state of the affections at the commencement of a religious course, than when the practical duties of life are taken into the account, in connection with the feelings of the heart? And have we not reason to believe, that many fail of finding *peace* in religion, by seeking it in the *affections* only, while they live in the neglect of outward acts of obedience. Can we be justified in leading any to suppose that a well grounded evidence of their own Christian character, can be obtained, while they are living in the omission of those practical duties, from which scriptural evidence is principally to be derived?

"It is greatly to the hurt of religion," says President Edwards, "for persons to make light of, and insist little on those things which the scripture insists most upon, as of most importance in the evidence of our interest in Christ;—depending on our ability to make nice distinctions in these matters, and a faculty of accurate discerning in them, from philosophy or experience. It is in vain to seek for any better or any further signs than those that the scriptures have most expressly mentioned, and most frequently insisted on, as signs of godliness. They who pretend to a greater accuracy in giving signs, are but subtle to darken their own minds and the minds of others; their refinings and nice discernings are, in God's sight, but refined foolishness and a sagacious delusion. (p. 414.) "Unless we suppose, that when Christ and his apostles, on design, set themselves about the business of giving signs, by which professing Christians in all ages might determine their state, they did not know how to choose signs, so well as we could have chosen for them." (p. 338.) "It is strange how hardly men are brought to be contented with the rules and directions which Christ has given them, but they must needs go by other

rules of their own inventing, that seem to them wiser and better. I know of no directions or counsels which Christ ever delivered more plainly, than the rules he has given us, to guide us in our judging of others' sincerity, viz. that we should judge of the tree chiefly by the fruit. But yet this will not do; but other ways are found out, which are imagined to be more distinguishing and certain. And woful have been the mischievous consequences of this arrogant setting up men's wisdom above the wisdom of Christ." (p. 113, 114.)

But if a *life* of godliness is the grand evidence of grace in the heart, are we to tell the sinner he must first ascertain that he is a Christian, before we can give him any directions concerning practical duties? That he must first learn that his heart is changed; that he must first show us his faith without his works; and then we will put him in the way of deciding by the *scriptural* rule, what has been previously decided *without* this rule? Is there no danger in thus hurrying him to settle this most momentous point, before he has even an *opportunity* of applying the test of character given in the Bible? Is he to be called upon, not only to *repent* immediately, but immediately to *entertain a hope* that he is converted? As on the one hand, the salvation of the soul is hazarded by a moment's delay of repentance; may it not, on the other hand, be hazarded by *want* of delay, in coming to the conclusion that heaven is already secured? If we may not direct a man to the performance of practical duties till we are convinced that he is a Christian; we must either judge of his state by other rules than those of scripture; or we must wait till he has found his way to a godly life, *without* our directions. Are we not getting too much into the way of looking, for evidences of grace, principally to the *commencement* and the *close* of a religious life; to the first comforts of the supposed convert, and the last broken expressions of his dying bed?

In the application of the *promises* and the *threatenings* of the Bible, a wide difference is to be made between saints and sinners. "Say ye to the righteous, it shall be *well* with him. Woe to the wicked, for it shall be *ill* with him." But in prescribing *duties* to be performed, it is not always necessary that the preacher should know, whether those whom he addresses are pious or not. Immediate repentance, obedience, and faith, are to be enjoined upon both saints and sinners.

CLEMENTINE CUVIER.

Daughter of the celebrated Baron Cuvier, of Paris, who died in September last, aged 22.—Communicated by Rev. Mark Wilks to the London Evangelical Magazine.

When only thirteen years of age, she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use: it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

During several years preceding her more decided profession of faith in the doctrines of the Gospel, it was easy to discover, on public occa-

sions, by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the truths and facts, to which she listened with breathless eagerness.

In a letter written in April last she thus expressed herself:—

"I want to tell you how happy I am; my heart has at length felt, what my mind has long understood; the sacrifice of Christ answers to all the wishes, and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provision, my heart enjoys a sweet and incomparable tranquility. Formerly, I vaguely asured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I experience inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelical song—'Glory to God in highest, PEACE on earth, good will towards men.' But that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'HE will not break the bruised reed nor quench the smoking flax.'"

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, *THE TRUTH*.—When I compare the calm and the peace which the smallest and the most imperceptible grain of faith gives to the soul, with all that the word alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer, to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not an hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquillity which nothing else could inspire."

It was in the midst of the preparations for her nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementine or her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing about the period of her seizure, to an absent friend, she said—

"What sweetness there is in the thought of that eternal life—of that state of rest and love!—Then we shall comprehend those delightful words of our Saviour, 'I go to prepare a place for you, that where I am ye may be also.'"

Her disorder soon confined her to her bed, and from the violence of the discharge of blood she was unable to converse. Her sufferings were great; but her patience, her resignation, and her confidence were unimpaired. To a friend, who had not seen her during several days, she said, "God has been always with me; he has holden me by the hand; nature has been impatient and has revolted, but the Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words were, however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment; you know," said she appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visitor, "he sees that you merit this favor." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" She manifested for her father and her sister the most tender affection; and on one occasion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister and her parents so overcame her, that she reproached herself for such a wish, and exclaimed, "O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes." She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages and written some lines of Christian affection; and having requested him to place his head before her she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more, but if thou hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood on the cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity,—*there is life—it is only there that there is life!*" She recovered the power of speech again about half an hour before she breathed her last; she called her relatives, but she could not pronounce their names and could only press their hands—she was calm—she sighed—a sweet smile settled on her loved countenance—she was absent from the body, and present with the Lord.

From the Christian Watchman.

CHURCH DISCIPLINE.

MR. EDITOR,—In your paper for the 7th of March, I find a Query upon church discipline, founded upon Matt. xviii. 18. I agree with you that "the passage" and connection are "very important." But I was not aware that the application of the injunction was disputed in our churches. If you receive nothing better, you are at liberty to insert the following as a reply, provided it should meet your approbation. G. K., H.

All will allow that our Lord not only "knew what was in man," but that he foresaw all possible cases of difficulty which might rise; and as far as circumstances would admit, provided against them. Rules for general discipline he left to be inculcated by his inspired servants after his resurrection, and we find the principles of them in the Epistles;

but the faithful few who adhered to his cause before his death, were about to be placed in very trying and delicate circumstances; he furnishes them, therefore, with one canon to regulate their conduct and secure mutual harmony and affection, and which by them was to be recorded and handed down to succeeding generations. See 15—17th verses.

Offences are divisible into two classes: 1. Those which affect more individuals than one. To know how to deal with them we must go to the Epistles. 2. Such as are of a private nature, and affect an individual brother. To such cases of offence, the sacred canon laid down by our blessed Lord in this passage is applicable, and for such cases he intended it. The command, "tell him his fault between thee and him alone," clearly proves this. If only two or three other persons knew of the offence, secrecy in dealing with the offender would be unnecessary. Every one who knows human nature will see the wisdom of such a direction, whether he applies its practical influence to the feelings of the offender, or to the danger of disgracing a professor in the public estimation. Cases of supposed criminality, when they become the subject of public discussion, are beyond the reach of private adjustment, and do by no means lie within the sweep of this law. For any individual to take in hand to settle them in this way, is to assume an authority which our great Lawgiver allows no individual to take upon himself, but has invested it in the Church only as his executive power on earth. A Church, in its organized capacity, is a Republic assembled under the most awful of all authorities, to which every member is accountable for his conduct. It is a Court of Justice organized under the immediate sanction of Jesus Christ; and in support of this idea, he has applied to the decisions of such an assembly, terms borrowed from the Jewish Courts of Justice. See 18th verse. "Verily I say unto you. Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." It is as if our Lord had said, "When you meet for business as a Church, after hearing and examining evidence, if you pronounce the supposed offender guilty, he shall be held guilty; if innocent, he shall be held innocent. I will sanction every decision of a Church regulated by my laws, and acting in my fear."

But in cases of private offence, the distinction is for the offended brother to see first, in private, him by whom he has been grieved; to try in a gentle, kind way to bring him to a sense of his misconduct. If in case the offender should deny the alleged cause of complaint, equivocate, or discover an unbecoming spirit by refusing reasonable satisfaction, the business will assume a more serious aspect. The worst is then to be expected; yet there remains another step short of the ultimate resort, which, if we do not succeed, will prepare the way for the last duty of the offended. Let him take with him one or two brethren, and go over, in their presence, the whole business; and let them, if they think with the injured, add their remonstrance and entreaty. If the offender remain yet obstinate, let the offended bring the business before the Church; and these brethren will be his proper vouchers.

The object, Sir, of the private interview is not

to prove a crime, but to adjust a difficulty. If this interview be not successful, provided the second measure were not prescribed, the offender, offended, and the Church, would be placed in difficult circumstances. A Church could not, with propriety, act upon the statement of an interested witness. One would assert, and the other deny. The result, therefore, might be endless litigation. The design therefore of the second step is twofold; first, that to increase the means for private adjustment, and if this should fail, that there might be what we supposed disinterested witnesses between brother and brother, before the Church. It would be beneath the dignity of a Court of Justice to take up an affair without witnesses; and equally so of a Church, which in point of solemnity and importance stands higher than any tribunal upon earth.

The following, I presume, is the result:

1. The rule refers exclusively to private offences. 2. The witnesses taken by the offended are supposed to know nothing of the affair till it is explained to them; or, at least, they are not parties concerned in it till they are thus engaged. 3. The design in taking them is to renew the attempt to settle the business without its coming before the Church. 4. If this second attempt should fail, the report of these supposed disinterested witnesses will be a fair and just ground upon which the Church may act in deciding who is the offender, and who the injured, and determine the nature and extent of the offence.

INTERESTING MEETING OF JEWS IN LONDON.

An extraordinary movement has recently taken place among the Jews of London, in consequence of an imperial Ukase, abridging the privileges of their brethren in Russia. It enacts that those Jews who have followed trades and handicrafts in the Provinces exclusively appointed for their residence. [Lithuania, &c.] shall no longer carry on those employments in the interior government of Russia; nor remain even for commercial purposes without express permission from the public authorities. Rabbins and other religious functionaries are to be banished from the country, immediately on the discovery that they are such. The gentleman who conveyed a copy of this decree to London, saw respectable Jews and Jewesses who had resided in Russian towns for sixteen and even twenty years, after soliciting in vain a respite of a few days and for leave to depart by sea, compelled to break up their establishments suddenly, and hasten to the frontiers by the route prescribed.

On the receipt of this information in the British Metropolis, a public meeting of Jews was convened (Oct. 5th) at the London Tavern,—E. Levy, Esq. in the chair,—and after several spirited addresses, resolutions were passed expressing the sympathy of the meeting for their afflicted brethren. It was also agreed that the Chairman should draft an Address to the Jews of England, to be submitted at an adjourned meeting on the 19th of the same month, at which time it was accordingly read and *unanimously adopted*.—The following extracts, coming as they do from a people who are proverbially "stiff necked and gain saying," cannot fail to be read with interest.

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gree, marked class of fits of aries.

"If lamities parture must be ed to a ampled privied tentate is to p our app that ser men?"

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free, which, while it tolerates, under some marked restrictions, the settlement of a certain class of our brethren, excludes from the benefits of such toleration all their religious functionaries.

"If the dispersion of our nation and the calamities we have endured are the result of our departure from the laws of our Almighty King, what must be the condition of those who will be reduced to a state of ignorance and degeneracy unexampled in the history of our nation, when deprived of religious instruction? And if one potentate can thus cruelly persecute our race, what is to prevent the imitation of his example, but our appeal to those feelings of compassion, and that sense of justice, which belongs to civilized men?"

"What, but humble and contrite supplication to that great Being, who hath succoured our people in all ages, and who hath often turned the curses and oppressions of man unto the means of making to himself a glorious name, as our preserver and deliverer?"

Calamitous and distressing as this particular persecution is, its force is greatly increased when considered in conjunction with other persecutions, which have operated within these three years past to the injury of our afflicted brethren in different parts of civilized Europe; such as those of Lubec, Bavaria, Duchy of Altenburg, and that in contemplation at Darmstadt; the different oppressive edicts of the Pope; and lastly, the cruel and demoralizing laws which are even now operating in Frankfort.

"All these persecutions manifest a prevailing spirit which should alarm the Israelites of all countries and climes, and incline us to rouse our hitherto but too dormant feelings, and to search our ways; that so by tracing effects to causes, we may attempt to find a remedy for the accumulated evils which have befallen, and still surround us; that we may acknowledge the justice of our Creator, even the King of Israel, and own, that these as well as all other chastisements which have been heaped upon our devoted heads, are, as it respects the Almighty, merited by our sins and those of our forefathers, as denounced by our law-giver and prophets.

"This meeting do, therefore, think it a solemn duty, which they owe to themselves, to their children, to the whole house of Israel, and their God to call upon their brethren in Great Britain to assemble, in order to consult upon the best means of arousing the attention of the whole house of Israel to the cause of all its evils, to ascertain their extent, and to point out the most likely means of averting further persecutions, and uniting us once more as a family dear to one another, and beloved of the God of heaven and earth."—*N. Y. Obs.*

From the Rochester Observer.

THE SABBATH.

Mr. Editor—By the annexed extract it will be seen that our friends in New-England, were 'ready a year ago,' to favour our Sabbath measures. In fact it seems as though the set time to favour Zion, had fully come. The idea suggested, 'that half the courage of satan comes from the cowardice of Christians,' struck me with peculiar force.

I hope the church will remember it, and the man who loves God's Laws, will be bold, and aid with system and energy; and after putting their hands to the plough, let them never look back. E.

Andover, Feb. 28, 1828.

DEAR SIR.—I have but a moment to tell you how much I am gratified, (if indeed I could tell you) with the doings of your Sabbath Convention, at Auburn, just receiv'd. In "taking the bull by the horns," I presume you have anticipated his wrath and roaring, and the vigilance and vigorous grasp necessary to preserve your hold. God is with you; and the Christian community are with you. Go on with a firm, steady, unostentatious zeal—but go on. The example is just what the times call for. More than half the courage of satan comes from the cowardice of Christians. * * * * *

Fifteen months ago we appointed a committee to correspond with gentlemen at Albany, and urge them to go on with this thing thereabouts. But those gentlemen, for some reason, which I do not know, did not move forward, and the subject went to sleep.

NEW LINE OF STAGES.

From Troy and Albany to Buffalo and Niagara.

We have many inquiries, from all quarters, respecting the proposed Line, and much of congratulation, and urging "ONWARD" from far beyond the limits of this state: and we will now give, briefly our views respecting the proposed establishment.

1. The duty of the commissioners is, to find proprietors, establish the general principles by which they are to be governed, and procure the pledge and countenance of the community to support the Line by their decided preference.

2. Each proprietor is to own as many miles of the line as shall be agreed upon, and sustain the whole equipage and expences, of that part of the route, there being no joint stock in the concern.

3. It is our intention, so far as practicable, to have carriages and harness entirely new, and horses first rate, for that business.

4. The drivers are to be men who do not swear nor drink ardent spirits, and who prefer the house of public worship on the Sabbath, to the noisy bar room.

5. We are happy to believe that some of our taverns will be without bars, and intend that at every house where horses are changed, a supply of Hot Coffee shall always be in waiting, at a low price to the passengers, and free to the drivers.

It is hoped that the proposed Line may be established and in operation as soon as 1st June next, though it may not be practicable so early.

All we can further say definitely, is, we feel deeply interested and intend to pursue with perseverance and energy, this object, to its perfect accomplishment; counting that we are understood by our brethren Commissioners, and that we are to act as one man, "being of one heart and one mind," and counting on the prayers of all who love our Lord Jesus Christ in sincerity, of whatever name or denomination.

JOSIAH BISSELL, JR.
ARIST'S CHAMPION.
WILLIAM ATKINSON.

WRONG MEN AND WRONG MEASURES.

"The persons principally concerned in the recent movements for preventing the violation of the Sabbath," are said to be "*Smooth Speculators*"—or "*Bigoted Persecutors*"—or "*Narrow minded Covenanters*" or "*Downright Hypocrites*; and what is more than all the rest, "They do not go to work right," even if they were pious devoted men, they take a most "*unchristian course*"—"Let them go to the Legislature and begin there," &c. &c.

Yes, Mr. Editor, let them go any where but to the right place—for this is the language of all their pretences. The fact is, *The nail is hit on the head*:—"Thou art the man," is a message which has come home to the consciences of thousands within a few weeks. A reformation has commenced; and if I had no other evidence of it than what is furnished by opposers, I should know it was so, because satan never makes a great stir with his objections, unless the course pursued against him is doing execution. Let christians pray, and work, and trust in God, and go on.—All will come out right. DUTY.

A TAVERN WITHOUT A BAR.

A correspondent says, "I have just received information that our friends in Lockport are preparing a *Tavern without a Bar*, to accommodate the New Line of Sabbath-Keeping Stages," &c. *Hot Coffee* is to be provided instead of *Rum*.—This is a good measure, and we doubt not will succeed.

From the Western Recorder.

THE SABBATH.

MR. EDITOR—With regard to those objections against establishing a "line of stages and canal boats, that will not run on the Sabbath," which I have seen in some of the newspapers in your state, I have not much to say; for I consider them too weak and too heatfrenish to need refutation. One would suppose that no man in his senses, while believing the bible would offer such reasons for disobedience to a plain law of God.

Opposition to any measures, which have for their object the glory of God, and the advancement of his kingdom, may be expected so long as men love darkness rather than light, and the ways of sin more than the ways of holiness. Whenever I see it coming from wicked men, I am not at all surprised: But when I hear objections, such as the following, coming from men who profess to be moral, and pretend to desire the best interests of community, I am not a little surprised.

1st. I have recently heard it said, that it is *morally wrong* for Christians to unite together, to accomplish the object under consideration. But if so, then it is doubtless, morally wrong for them to unite in building churches for the worship of God—hiring ministers to preach in them—printing and circulating Bibles—forming missionary and other benevolent societies; all of which, together with our present object, are designed to restrain vice, and establish and promote virtue. If the one is calculated to operate against the influence of Satan, and frustrate the designs of his followers, so are the others.

2d. Establishing or patronizing those boats and

stages, only, which shall not run on the Sabbath, is objected to, because it will array a very strong opposition against the Christian.

I would ask every Christian, who has taken the vows of God upon, and dedicated himself, his time, his talents, and all that he has, to the Lord, whether he can in his closet, tell the omnipotent and holy God, and that Saviour who died to redeem sinners, that it is not expedient for him to keep the Sabbath, nor use his influence to have others keep it, because it will excite opposition, and call down the odium of wicked men upon him? Will obeying God, *unitedly*, array a strong opposition against the Christian? Then we shall know who those are, that unite themselves *together* to insult the Majesty of heaven and earth, by trampling under foot his authority. We shall know who those are, that will league themselves together against God!

3d. It is said by men who are *worldly wise*, that the movements of Christians should be such as not to provoke opposition; that they had better use their influence in the service of God, in secret only, or not at all, rather than to excite opposition.

Now when Christians can act in concert with worldly men, in promoting the cause of Christ, and the happiness of the world, they certainly ought to do it; but they ought not to join with them in disobeying God, and contaminating the morals of men. If stage and canal-boat proprietors will cease to travel on the Sabbath, the Christian public will patronise them of course; but if they will not cease, then is it high time to prepare such vehicles as will accommodate those who would keep the Sabbath; that they may no longer, while journeying, feel compelled to travel on that holy day, for fear of forfeiting their seats in favor of other passengers, who would be permitted to occupy them.

4th. Some object to the establishment of such lines as shall not violate the Sabbath, because they think it impracticable to support them; and that in the event of failure, the loss would be more than the gain.

But I have more confidence in the Christian public, and faith in the Bible, Mr. Editor, than to believe any such thing. Obedience is always safe—always expedient. If the Bible be true, the time must come, when the thing now proposed will be practicable, and when it will be universally established. The gold and the silver are the Lord's. All hearts are in his hands. He has commanded us to remember the Sabbath day, to keep it holy; and have we any reason to believe that he will not give his children the means of obeying him? Surely not.

For what purpose has the Lord given his children wealth and influence, but to serve him? And has the Christian, who employs his Master's goods in aiding and encouraging others to break the Sabbath, any reason to expect that he will meet with the approbation of God for his conduct? I tremble for those Christians, for that family, for that community, that will not keep the Sabbath; for I believe they are planting thorns which will spring up and pierce them through with many sorrows.

If a people would bring down the curse of God upon them; if they would sink into ignorance and barbarism; if they would become lost to all sense of refinement, virtue and holiness; let them

trample on the institution of the Sabbath. If they would blot out every moral luminary which now shines upon this benighted world, let them annihilate the Sabbath. If they would become infidels and atheists, and be prepared for every crime which can disgrace and ruin a people; if they would extinguish the last ray of hope which can cheer the desponding heart; if they would transform this land of light and liberty into darkness and chains; if they would see a world of pilgrims, regardless of their condition, in one mighty throng, pressing their way down to death and hell; let them treat with neglect and contempt the Sabbath of the Lord their God.

Wicked and ungodly men can, and do disregard the Sabbath. Good men and good citizens of the civil community will keep it. Where is the man that ever lost any good thing by keeping the Sabbath?

COTTAGER.

Three Sailors reclaimed by Tracts.—Several Tracts on the evil of intemperance were presented to the crew of a vessel in Portsmouth, N. H. about six months ago, and that three of them have been reclaimed from intemperate habits.

THE SIGNS OF THE TIMES.

The London Missionary Register in commencing the annual Survey of Missions, has the following Introductory Remarks.

Those fearful evidences of HOSTILITY TO THE CAUSE OF GOD, which we have noticed in the Introductory Remarks to the last Survey, have been multiplied during the year. Truth and love are, indeed, manifestly advancing in their influence on mankind; but evil pushes itself forth with more rage and malice and daring, as the cause of God wins its way and are not only rapidly marshalling in the field, but that dreadful conflict of principles is actually begun which will probably suffer little pause till the enemies of the Saviour be made His footstool!

Among the servants of God themselves, perplexities and divisions have been permitted to arise; but already we see these PERPLEXITIES AND DIVISIONS OVERRULED TO A GOOD END: while they have been permitted among the servants of God for the purification of their motives and the humiliation of their hearts, they should not damp their courage or check their zeal: they may deprive them of the countenance and support of those who never added any real strength to their body, and they may separate from their company for a season weak and mis-judging brethren; but, their own errors being rectified and their dependence on their Lord and devotedness to His glory become more simple and entire, the hearts of all the faithful will be more closely than ever knit to them—their difficulties and dangers being more clearly seen and strongly felt, will be borne more unweariedly in remembrance before God in prayer—the directing and sanctifying influences of the Holy Spirit will be more earnestly invoked for them; and His blessing on every part of Missionary Labour will be more importunately sought, more confidently expected, more abundantly bestowed, and more gratefully acknowledged.

That it pleases God to purify His Church by its various trials in order to its more abundant and successful exertions in the conversion of the world, may be inferred from the *new openings for labour* which are presented: for, in the face of all difficulties attending the work of God, that work is engaging itself on all sides. The movements of Providence in reference to the two great Anti-Christ—the Internal Corrupter, and the Outward Foe—the Romanist Usurper, and

the Arabian Impostor—are most awakening to the thoughtful mind. The work of mercy so happily begun in Ireland—the feverish condition of Portugal and Spain—the rapid growth of Christian knowledge in France—the precarious state of Austria—the blow which Popery has received in the New World—all these things concurring simultaneously with the shaking to their very foundations of the two great supporters of the Mahomedan Delusion, the Empires of Turkey and Persia, may well lead the most cautious and sober Christian to conclude that we are actually in a great crisis of the world. Immeasurable fields of labour may be speedily opened to Christians by this shaking of the nations; and, already, the cry of our active Societies for more laborers and more liberal support is loud and pressing, because more opportunities for labour are presented to them than they have the means of embracing. So vast are the wants of the world, that, unless some mighty moral change shall take place, affecting at once, or in a short period, immense masses of mankind, the supply of Christian knowledge which can be furnished by all our Societies will but create, as God shall bless it, a demand for larger supplies. The following just remarks of the Committee of a Bible Society Auxiliary are applicable to Missions as well as to the Scriptures.

The demand for the Scriptures is not diminishing, hardly even in our own country. If at the time when the Bible Society began its operations, it could have been foreseen what a prodigious number of copies would be diffused through the Nation within the ensuing twenty years, it would have been presumed that by this time the want and the demand would be nearly satisfied: but the contrary is the present state of the case. And this fact, while it shews that there was such a dreadful destitution of the Scriptures in the community as no one who entertained the worst surmises could imagine, proves also that a quite new sentiment has been excited—that a desire to possess the Holy Book has been created and extended to a wonderful degree. It is most gratifying to hear, that the vast number of copies issued by the Bible Society has been so far from sufficing to satisfy this desire, that the sale of Bibles in the bookselling trade has been increasing in a parallel and rival progress; so that, most happily, the purest Christian charity has drawn worldly interest and traffic itself into a holy alliance. It appears the case has come to be, that it can no longer content each family, even in the humbler classes, to possess one Bible in their house; but that several of its members are desirous of having each his own, especially those of them who are leaving the paternal abode to try their separate allotment in life.

There is something grand and inspiring in the view of the rapid and incalculable multiplication of Bibles: extending, as it is in the process of doing, into the languages of all the most considerable tribes of mankind. We see thus the testimony of God, the dictates of His law, and the overtures of His grace, taking, sensibly, and visibly, a position in numberless situations, where the consecrated vehicle of them had never had a place before. We thus see the *best book* acquiring, in point of number of copies, an immense superiority over every other book in the world; and placing itself by all the good books to improve their usefulness, and by all the bad books to baffle their malignity. It is gratifying to consider how immeasurably far the number of Bibles surpasses the number of copies of any, the most popular infidel book in existence: and we may trust that the time is not very far off, when all the copies of all the infidel writings, existing or yet to be produced, will number but an inferior and dejected multitude in contest with the growing millions of this *one book*, which is destined to arrest their operation and overwhelm their cause.

In preceding Reports there has been a reference to the rapid extension of knowledge among the people. If it ever were a doubtful question, whether the gen-

eral acquisition of knowledge would be an improvement of the condition of the community, it is now too late to discuss it: the popular mind is breaking loose from its ancient, fixed, rigid state; and can now no more be stopped or bounded in its movement, than the stream from the dissolving snows and ices of a long winter. And if it be but too evident that the general prevalence of augmented knowledge and mental freedom, unaccompanied by the influences of religion, would be a portentous change, so much the stronger is the argument for an active promotion of the circulation of the Scriptures—a circulation, which, by the way, could have no such wide enlargement, but for the very circumstances of the excitement and change in the state of the popular mind. Reverting to the times antecedent to this great excitement, by which some persons have been so much alarmed for the religion and morals of the people, we may ask, "Was there then any eager demand for the Bible? Who were there—how many persons in a thousand, to inquire for it, or to care about it? Were not the greater number of families in the land perfectly content without having it, even as a trifling article of furniture, in the house? Did not millions of each successive generation pass through life without any dissatisfaction that they had never read, that they had never been able to read one chapter or verse? We see, then, that the increase of knowledge, the rousing of the mental existence of the people from its long slumber, brings with it a proportional demand for that very thing which is to be the antidote to the evils to be apprehended from newly-acquired intelligence, inquisitiveness, and freedom.

The providence of God is therefore manifestly pressing on Christians, by these new openings for labour, the duty of enlarged exertions; and our religious societies are beginning, as with one voice, to rouse their countrymen to the discharge of this duty.

AFRICA.

Few parts of the world claim a larger share in the sympathy of Christians than Africa: not only do we owe that portion of our globe a large debt of reparation and kindness, for the indescribable miseries inflicted by the Slave Trade on the inhabitants of its Western and Eastern shores; but the deep moral ignorance and wretchedness in which her sable tribes are, in every part, involved, render Africa an especial object of religious charity. The Slave Trade excited wars and divisions among many of the African Nations, who had lived, comparatively, harmlessly among themselves; and arrested their simple efforts at civilization and improvement: some of them it could not render more cruel than they were; but, among these, if a hundredth part of that effort had been used to establish a legitimate and civilizing commerce which was put forth to obtain Slaves, and had this been accompanied by endeavours to introduce among them the light of the Christian Faith, even these semi-civilized barbarians, such as the people of the kingdoms of Dahomy, Ashantee, and others, must at this time, have presented a different character. It is most melancholy to reflect, that, along a great part of the Western Coast of that continent, and no small part of the Eastern too, professed Christians have been known chiefly as excitors of, and partakers in, the most atrocious deeds—that they have not only kept the Africans back from improvement, but have plunged them into the lowest depths of cruelty and barbarism—and that, even now, when our country is endeavouring to use her power for purposes of mercy to the people of that continent, other European Nations are reviving the trade in human beings, extending it in new directions, and counteracting, as far as may be, and with too much efficiency, the endeavours now making to extend knowledge and religion in Africa. This is a subject never to be forgot-

ten in the prayers of the people of God; and the activity of the wicked in doing mischief and inflicting misery, under the influence of the lust of gain, ought only to stimulate the activity of benevolence and religious charity.

Independently, however, of all the evils which have been the result of this violence and aggression of nations professing to be Christian, Africa presents a moral scene of the most affecting kind. To the North it is involved in Mahomedan darkness, delusion, and vice: on the South, the people are sunk almost below Paganism itself; having scarcely any form of religion, or any intellectual activity—wretched, sordid, and degraded to the level of beasts; high up the East Coast, they are in a state of equal degradation but with more ferocity: in some parts of the West, and tending to the Interior, there are several half-civilized kingdoms, whose superstitions are not only gross, but hideously cruel: of the Central Nations we as yet know little; of many, nothing; but there is no hope that any of them are in a state much above the rest. Yet Africa contains millions of immortal souls: yet Africa has, both in former times and in our own days, witnessed the glorious and hallowing triumphs of the Gospel: and Africa, deep as she is plunged in ignorance and vice, is included in the purchase of Redeeming Mercy: and over all her sun-burnt plains and in all her trackless forests, shall her children, ultimately, stretch out their hands unto God!

This is, indeed, an object of faith; for the present actual state of the Africans is awfully distant from all appearance of such an event, considered generally. The habits of the Caffres and Hottentots are pretty well known to our readers; those of the half-civilized Western Nations not so much so: but they furnish a most affecting proof, that, in many circumstances, every approach to civilization, while Paganism and superstition remain, only serves to increase human crime and human misery. They have monarchical government, an order of nobility, merchants, and agriculturists: they have chief cities, towns, and villages; but they are, at once, the slaves of the most absolute and diabolical despotism, and of the most sanguinary superstition. For the slightest offence the life of man is taken away: at every funeral, the blood of the common people is used to water the grave: the number slain for this purpose is proportionate to the rank of the deceased, and sometimes amounts to scores and hundreds of persons; and this, too, is repeated every year, so that the waste of human life is incalculable, and is wholly to be attributed to superstition and pride.

Yet, through the mercy of God, has the work of His grace begun in Africa! In Sierra Leone, on the West, the spectacle of a peaceful and happy Christian government is exhibited, in delightful contrast with all these horrid scenes—the fruit of Superstition and of the unchecked vices of the human heart: there, no slave exists—no blood is spilt—no oppression lights upon the poorest: the church and the chapel receive the crowded worshippers of the True God, and His praise is heard in their peaceful dwellings; the security of which is guarded by an equal law, as powerful for the poor as for the rich, for the black peasant as for his white Governor. Southern Africa, too, now exhibits her converted tribes; and her civilization, carried forward along with the knowledge of Christ and the kind and hallowing influence of the Gospel. Let us not, then, faint, nor be discouraged: by the Messengers of Peace, sent forth into all these dark lands, shall the glorious work be done under the blessing of God; and the cruelties of Pagan Africa be remembered, only as those of ancient Pagan Britain, to call forth the song of praise from all her tribes, and give new evidence to the truth and power of the Gospel?

INLAND SEAS.

RED—MEDITERRANEAN—BLACK—CASPIAN—PERSIAN GULF.

In the Introductory Remarks for the last few years to this portion of the Survey, we have been led to call the attention of our readers to the conflict of the Anti-Christian powers against the truth, now raging on this great scene of the unfolding, and apparently rapid accomplishment, of the yet unfulfilled predictions of the Divine Word.

The political relations and proceedings of the States here brought into collision with one another have recently assumed a new aspect; and all manifestly and directly tend to the destruction of the temporal power of the Mahomedan Anti-christ, who raised himself and has triumphed only by the sword.

The rapid dissolution of that strength of dominion by which Mahomedanism has been upheld, is truly remarkable: both Turkey and Persia are at the feet of the Christian Powers. The Crescent wanes before the Cross! While Turkey was receiving her death-wound, in the forced pacification of Greece by the battle of Navarino on the 20th of October, the Russian Imperial Guard had almost at the same hour mounted the breach, made by the cannon of the army in a few days in the walls of Erivan, the supposed impregnable bulwark of Persia, and from which they had been repulsed in 1808, with great slaughter, in a desperate assault made after a six months' siege: the surrender of Tebriz, the seat of government of Prince Abbas Mirza, immediately followed; and terms of peace were dictated by the conqueror. That power of the Christian World, which has long been suspended over the head of the Mahomedan, has thus fallen with weight irresistible: and it is perfectly plain, that, whether in Europe or in Asia, on the arrival of that hour, in the overruling Providence of Him who makes nations to serve His will while they mean only to serve their own, when it shall be deemed the interest of the Christian Powers further to weaken or entirely destroy the temporal dominion of the Mahomedan Antichrist, that dominion lies at their mercy.

In the meanwhile, the Romish Anti-christ continues, with that infatuation which marks him as judicially blinded, to multiply proofs that he is engaged in a warfare against the inspired Word of God in which undoubted ruin and tremendous punishment await him: and it is not a little remarkable, that the great support of Mahomedan delusion, the Turkish Empire, has also committed itself in direct warfare against the same Holy Word. The Turk has suffered himself to be hired by the Anti-Christian Jew, to persecute and oppress even to bonds and almost to death the Christian Jew: nor can there be any reasonable doubt that it is Romish gold which has enlisted the Turk in hostility against the Scriptures. There can be no difficulty in foreseeing the destiny of a power, which hires itself out as the tool of the Jew's hatred to Christ, or as the tool of the Apocryphal, Traditionary, Corrupt Churches against the Churches of the Bible.

From the New York Observer.

TO OUR FRIENDS AT THE EASTWARD.

The time is coming, and now is, when true Christians must be known, and their deeds made manifest. They are not to be hid or merged among the men of the world. The wheat and the tares may indeed grow together until the harvest, but they should never be mistaken for each other. Great attention is now awakened to the violation of the Sabbath, and the friends of Zion are coming out and being separate on this subject. Let not their efforts be counteracted by professed

Christians either thoughtlessly or designedly. Let it not be tauntingly said of them in this regard, "How much better are ye than others?"

I address myself especially to those professed disciples of Christ, who, after transacting their secular business in this city, are accustomed to leave in the Saturday afternoon's Steam Boat for Providence, &c. I understand these boats arrive at Providence between ten and twelve o'clock on Sundays; and the passengers to the Eastward immediately take seats in Stage Coaches for Boston, where they arrive towards evening. Thus the holy Sabbath is violated, and by men called Christians! I forbear to say much more at present. Can such conduct be excused? Is not the example pernicious? Should not Christians refrain altogether from travelling on the Lord's day, except in cases of absolute necessity? Assuredly; and let not that man expect God's blessing upon his labors, who defrauds his maker of holy time, or who attempts to save him by robbing his own soul.

S. A.

N. B. The above remarks are also applicable to any Christians belonging to this city who return home under similar circumstances.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 5, 1828.

CHEROKEE PHOENIX.

We should be glad if any considerations which we could suggest, would influence some of our citizens to send in their names for the Cherokee Phoenix, the paper which we noticed week before last, and would now touch upon briefly. The paper from its intrinsic interest, from the novelty and value of its contents, containing information of which the public have long stood in need, saying nothing of its source, will be found highly worthy of their patronage. But viewed, as it should be, as the effort of a band of resolute but abused men to maintain their rights, announce the truth, and denounce error, it presents a louder claim on their support.

A considerable portion of the three first numbers, which are all we have received, is occupied by the Constitution of their government, adopted last year, printed in English and Cherokee. We have copied some of its leading features, confident that they will prove interesting, and tend to the removal of prejudice.

Among other articles of interest, is an able reply to the Report of the Committee of the Georgia Legislature, appointed to examine into their claims to the Cherokee and Creek lands, within the limits of that State. It is continued through the two last numbers which have come to us, and is conducted with a spirit of independence and dignity of carriage, which stands well by the side of their more powerful and more sophisticated antagonists. We have found it as difficult as this Indian writer to see, how the claim which is here set up can be complied with, without injustice on the part of Georgia or the United States which this age will not submit to.

The new Cherokee language is much more concise than our own; so that the English columns are condensed to about half their volume in the translation.

The longest lines of the poetry, for instance, which we have extracted upon the last page of this paper, are expressed in seven or eight letters of the Cherokee characters—giving the piece the appearance of a column of words in a spelling-book.

Subscriptions will be received at this office, or at the bookstore of Mr. Howe.

THE WILDERNESS SHALL BUD AND BLOSSOM.

We are permitted to make the following extract from a letter to a lady in this city, from the Rev. Mr. Chase, a devoted Missionary in the destitute parts of Mississippi.

PINCKNEYVILLE, Jan. 3, 1828.

MY DEAR NIECE,—I returned last evening somewhat fatigued, but felt refreshed and thankful for your kind letter. I had been to fulfil an appointment eighty miles distant, preached four days in succession, and had the happiness of administering the memorials of a Saviour's dying love, to a people that were truly hungering for the bread of life. The exercises of the Sabbath confined them nearly five hours, with only a recess of ten or fifteen minutes, and still they seemed unwilling to go. They listened as though it were indeed for eternity; and at the close, many of them, as they pressed my hand, their eyes streaming with tears, implored the blessings of heaven upon me, and appeared to "sorrow most of all, that they would" probably "see my face no more." That is the only place which I have ever seen in this region, where the Gospel has any thing like a commanding influence. It is a section of country lying between two streams called, Tonsheh-poho, [a Choctaw name, signifying Corn-Cob,] and Bogue Chitto, [English, Great Creek,] near the southern boundary of the State, and nearly in the centre of it from east to west. Among its first settlers, about ten years ago, were two elders of the Presbyterian Church, from Georgia; the one has thirteen children, and the other twelve. Four years ago, a church was organized there, and a third elder appointed, who has also twelve children, like the patriarch of old. And what is more remarkable, all the children of these three families, that have arrived at or near maturity, have become children of the Highest, and afford pleasing evidence of their renewed estate. I gave one of the elders the Tract entitled, "The Swearer's Prayer," and requested him to give it to the most profane man in the neighborhood. He replied, "I do not know a man in the whole settlement who uses profane language." The report of a gun was heard after meeting on the Sabbath, and it was remarked, "That did not sound right." The persons present replied, "They had no doubt, if the matter was inquired into, but it would prove to be an accidental discharge in striking fire when the family returned from meeting; for they did not think there was a man in the settlement who would do such a thing on the Sabbath." I know of no other place in this region, where these two sins in particular do not exist to an alarming extent. To see one such instance of the purifying influence of the Gospel here, is like finding a spring in a desert. What a glorious day will that be, when every heart becomes the temple of the living God, and all show forth his praise. I cannot regret the hardships and privations of laboring in a field like this; and it is seldom indeed that I feel any momentary misgivings of heart, in view of the difficulties before me. Of all the places in which I have ever been, this appears to be the best calculated to impress the minister of the Gospel, with a deep and realizing belief of our Saviour's declaration, "Without me ye can do nothing."

Three weeks ago I revisited the church organized

last spring at Baton Rouge, preached there three days in succession, and administered the Lord's Supper. Nine new members were added, and four or five others examined and judged to be proper subjects for admission, but they were providentially prevented from attending on the Sabbath. The meeting was very solemn and interesting. Some of the new members had been zealous adherents of the Roman Catholic communion. The renunciation of their errors was a new era in the history of that modern Sodom. Last year at this time we were looking at that place with sorrow, as destitute of any thing like a church of Christ: but now we are permitted to rejoice over one there, consisting of thirty one members, and a pleasing prospect that the number will soon be increased.

Revivals of Religion.

Extract of a Letter from Rev. Simon Shailer, of Had-dam, Conn., dated March 11, 1828.

The reformation in this place commenced in the West part of the town, last fall, and has since then spread to all parts of the town. The work has been unusually great and glorious. I have not failed of attending the ordinance of baptism for eight Lord's days past, in which time I have baptized forty-one, who have united with the church in this place. Of the baptized, twenty-three are males, and eighteen females. The number of hopeful converts through the whole town, among the various denominations, is probably from 2 to 300.—Ch. Sec.

Extract of a Letter from Rev. Daniel Bartlett, to the Editor of the Christian Watchman, dated Warren, Me., March 16, 1828.

There is a precious revival in this place, and 58 have been added to the church by baptism. Many more are believed to be born from above, and the good work continues. The Congregationalists have recently formed a church here, of 30 or 40 members; and, strange to tell! their Minister, Mr. S., lately "went down into the water," and baptized four lovely believers in apostolic order.

In Thomaston, 30 or more have been baptized, and the attention to religion increases.

In St. George, a powerful revival has commenced. About 30 have been baptized in the last three weeks.

In the towns of Friendship and Cushing there are favorable indications. Several appear to have recently been brought into gospel liberty. So general revivals in this section of the country, were perhaps never before known.

Extract of a Letter from Elder A. W. Clopton, now in Georgia, to the Editor of the Columbian Star.

There is a most glorious revival through this section, as well as in Jasper and some other places. Since Oct. 1826, Elder King has baptized about 140 persons—and since last October, Elder Cyrus White has baptized, if I have been correctly informed, and if my memory does not fail me, about 280 persons—Elder Henderson has baptized a considerable number, and Elder Barnes, about Island Creek, has baptized 50 or 60.

A very precious work of the Lord is going on at Sardis M. House, in Pike county, under the ministrations of Elder John Milney. The revival in the bounds of Elder White's congregation made its first appearance, if I have been correctly informed, at the Georgia General Association. Some oppose this Association, on the ground, that there is no scriptural warrant, as they can discover, for it. When I see and hear some of the dear brethren, children of God, starting and urging objections of this kind to the grand and glorious efforts that are now making to extend the Redeemer's kingdom, I am reminded of

the pitiful, childish, and even superstitious disputes, in Dr. Owen's day, about the clerical dress.

The Doctor, though perhaps the ablest divine of his day, was forbidden to ascend the pulpit, unless arrayed in a particular dress. Thus one tells us, that we must not preach from a particular text—that the gospel must be chiefly propagated by our old sisters, instead of our sending missionaries—because the former will preach gratuitously, but the latter must be supported. Thus too, some of our brethren think every Convention and General Association savors of Popery, and carries the mark of the Beast.—O that they would read more frequently, and understand more correctly, the tenth chapter of the Gospel by Luke.

CONNECTICUT STATE PRISON.

We have for some time, (says the Connecticut Observer,) intended to mention a few facts regarding the condition of the New State Prison at Wethersfield; but apprehending that a disclosure of the moral condition of the Prison, might be premature, we have hitherto deferred a notice of the subject. A correspondent who has had a good opportunity to learn the facts, and has no other interest in the subject directly or indirectly, except that of every good man, has furnished us with the following remarks, the accuracy of many of which we can attest from personal observation. After mentioning some advantages from the location of the prison, and the fact that for the last four years the old prison had cost the state about twenty seven thousand dollars—while even for the first year, the new prison will probably leave a small balance in favor of the State, he says—

"I consider the greatest good which will result—or rather has already resulted, is the reformation in the prisoners. Their morals, manners, and even appearance, have changed astonishingly; so much so, that those who saw them in the old prison, in their chains, with their sallow, sickly, surly countenances—and have also seen them here, without chains, healthy, docile, pleasant, obedient, and ambitious to perform their labor, can scarcely believe them to be the same persons. In regard to the moral and religious feelings of the prisoners, there is a great change. Numbers of them have remarked, that in their former prison they were encouraging each other in iniquity—and having the impression that the whole community were their enemies, and being destitute of all sense of moral obligation, their study was revenge and satisfaction. Now they cannot be sufficiently grateful that they have been brought to a place where they are treated so kindly, and receive so much religious instruction. Several of them have been deeply impressed with a sense of their guilt, and have anxiously asked, 'What shall we do to be saved?' They appear 'clothed and in their right mind.' Their solitary cells are a Bethel, whence prayer and praise ascend to God. Most of them are very attentive to religious instruction, and the silent tear and the deep sigh are witnessed, while they hear the awful truths of God's holy word. Morning and evening, they assemble in the hall, a place within the walls of the prison, and a portion of scripture is read to them, attended by a few remarks, and followed with prayer—sometimes by others, but usually by Mr. Pillsbury, the Warden. He is admirably fitted for his office, and his exertions have been strikingly blessed both to the bodies and souls of the unhappy sub-

jects under his care. It is a truly affecting scene, and has often brought tears from the eyes of spectators, to witness more than a hundred prisoners engaged in worship. I must say, it is the most solemn, attentive audience I have ever witnessed. Pass by their solitary cells after the evening service, and you will find most of them reading the Bible, or some religious tracts—or on their knees in prayer.

"They appear like a pleasant, well-regulated family; they love the Warden as a father, and speak of him with all the affection shown by a dutiful child. There has been no corporeal punishment inflicted on them since they have been under his charge. He rules them by love, and uses no other weapon, but 'the sword of the Spirit, which is the word of God.' The prisoners know their place, and treat him with profound respect.

"This sketch of the religious state of the prison, is very imperfect. Were I to tell the whole truth, it would scarcely be credited. I would say to all who wish to be fully satisfied, as was said on another occasion, 'Come and see.'

"If the moral change I have described, alone were regarded, I should consider the improvement in the New Prison, as one of the greatest blessings, for a long period conferred on the State. And the thanks of every good citizen are due to those by whose exertions this useful object has been accomplished."

EXTRACTS

From the Constitution of the Cherokee Nation, formed by a Convention of Delegates from the several Districts, at New Echota, July 1827.

WE, the Representatives of the people of the Cherokee Nation in Convention assembled, in order to establish justice, ensure tranquility, promote our common welfare, and secure to ourselves and our posterity the blessings of liberty; acknowledging with humility and gratitude the goodness of the sovereign Ruler of the Universe, in offering us an opportunity so favorable to the design, and imploring his aid and direction in its accomplishment, do ordain and establish this Constitution for the Government of the Cherokee Nation.

Article I.

Sec. 1. The Boundaries of this nation, embracing the lands solemnly guaranteed and reserved forever to the Cherokee Nation by the Treaties concluded with the United States, are as follows; and shall forever remain unalterably the same. * * * *

Sec. 2. The Sovereignty and Jurisdiction of this Government shall extend over the country within the boundaries above described, and the lands therein are, and shall remain, the common property of the Nation; but the improvements made thereon, and in the possession of the citizens of the Nation, are the exclusive and indefeasible property of the citizens respectively who made, or may rightfully be in possession of them; *Provided*, That the citizens of the Nation, possessing exclusive and indefeasible right to their respective improvements, as expressed in this article, no right nor power to dispose of their improvements in any manner whatever to the United States, individual States, nor to individual citizens thereof; and that, whenever any such citizen or citizens shall remove with their effects out of the limits of this Nation, and become citizens of any other Government, all their rights and privileges as citizens of this Nation shall cease; *Provided, nevertheless*, That the Legislature shall have power to re-admit by law to

all the rights of citizenship, any such person or persons, who may at any time desire to return to the Nation on their memorializing the General Council for such re-admission. Moreover, the Legislature shall have power to adopt such laws and regulations, as its wisdom may deem expedient and proper, to prevent the citizens from monopolizing improvements with the view of speculation.

Article II.

Sec. 1. The power of this government shall be divided into three distinct departments;—the Legislative, the Executive, and the Judicial.

Article III.

Sec. 1. THE LEGISLATIVE POWER shall be vested in two distinct branches; a Committee, and a Council; each to have a negative on the other, and both to be styled The General Council of the Cherokee Nation.

Sec. 2. The Cherokee Nation, as laid off into eight Districts, shall so remain.

Sec. 3. The Committee shall consist of two members from each District, and the Council shall consist of three members from each District, to be chosen by the qualified electors of their respective Districts for two years.

Sec. 4. No person shall be eligible to a seat in the General Council, but a free Cherokee male citizen, who shall have attained to the age of twenty-five years. The descendants of Cherokee men by all free women, except the African race, whose parents may be or have been living together as man and wife, according to the customs and laws of this Nation, shall be entitled to all the rights and privileges of this Nation, as well as the posterity of Cherokee women by all free men. No person who is of negro or mulatto parentage, either by the father or mother side, shall be eligible to hold any office of profit, honor or trust under this Government.

Sec. 7. All free male citizens, (excepting negroes, and descendants of white and Indian men by negro women, who may have been set free,) shall be equally entitled to vote at all public elections.

Sec. 13. Each member of the General Council, before he takes his seat, shall take the following oath, or affirmation, to wit: "I, A. B. do solemnly swear (or affirm as the case may be) that I have not obtained my election by Bribery, Treats, or any undue and unlawful means used by himself, or others by my desire or approbation, for that purpose; that I consider myself constitutionally qualified as a member of _____; and that, on all questions and measures which may come before me, I will so give my vote, and so conduct myself, as may, in my judgment, appear most conducive to the interest and prosperity of this Nation; and that I will bear true faith and allegiance to the same, and to the utmost of my ability and power observe, conform to, support, and defend the Constitution thereof.

Sec. 22. All acknowledged Treaties shall be the supreme law of the land.

Sec. 23. The General Council shall have the sole power of deciding on the construction of all Treaty stipulations.

(To be continued.)

From the American Tract Magazine.

USEFULNESS OF TRACTS.

Tract among a Company of Rude young Sabbath Breakers.

The following Tract anecdote, says the Rev. Herbert C. Thomson, late Agent of the American Tract Society in Virginia, was furnished me by a Lady, whom I consider as eminent for her piety as she is distinguished by her talents and standing in society.

"A female of the village of _____, who was in

the habit of distributing Tracts, with earnest prayer to God for his Spirit to accompany each one of these little silent messengers with a divine power and energy, being detained from church one Sabbath evening, was engaged, as usual, in instructing her children out of the word of God, when 12 or 15 noisy rude boys collected near the house, just in front, and engaged in their accustomed games of play, which interrupted her children exceedingly. Annoyed with their noise, and distressed to see these young immortals profaning the Lord's day, and thereby calling down the curse, instead of the blessing of God upon their souls, she sent to them, by a servant, the Tract called "*Address to Sabbath Breakers*," requesting the oldest boy to read it aloud to the rest. They soon gathered around him, and he read it aloud twice. After reading one or two others they dispersed.

One of the boys, who had been very much addicted to profaning the Sabbath, notwithstanding frequent warnings and corrections by his friends, went to bed as soon as he got home, saying he was sick; and continued to groan in the most piteous manner, as though he was extremely ill. An old servant, who was pious, came in, and asked what was the matter; remarking, that he left home quite well, after dinner. He groaned, and said he was sick. She replied, "I expect you have been doing something bad, and you are sick-sick." The boy, conscience-struck, jumped up, and asked, "Who told you that I had been doing any thing bad?" She replied, "I am confident of it, from your countenance; you look so pale." He then confessed where he had been, and that Mrs. _____ had sent the party the above-named Tract; and said, "O! while B_____ was reading it, I felt every hair on my head rise, and put my hand on my head to feel if it was not all standing up. O, it is the most awful book you ever read. I will never break the Sabbath again."

Tract Blessed to a young Married Lady.

A young Lady in the city of New-York, who is actively engaged in the cause of Tracts, sent lately a few of these invaluable pioneers of the Sacred Word to a brother residing in N. in the same state, for distribution among his neighbors; hoping that they might be useful, and excite a more lively interest in Tract Institutions. On a subsequent visit to the city, her brother observed to her: "One of those Tracts you sent us, we have reason to believe, has been the means of saving a soul." She inquired the name of the Tract and what were the particular incidents attending the reading of it. He replied, it was entitled "*Solemn Inquiries and Counsel to Careless Sinners*;" and that he gave it to a young unmarried lady, very gay, and thoughtless of every thing but what the world calls happiness; who, however, promised to read it.

The next day he met her, and noticing an expression of anxiety on her countenance altogether new, asked her if she had read the Tract. She replied that she had, but it had only made her unhappy; and added, that she did not know that she ever before had had a solemn thought concerning her soul. After some conversation, he invited her to attend a prayer-meeting in the evening. She assented; and there had deep views of her situation as a sinner unrepentant to God. Her

convictions did not leave her; but she was soon led to submit to the Gospel terms of salvation, and rejoice in God, as "in Christ reconciling the world unto himself."

Blest messenger of Truth! haste on thy way,
Say yet to many a wand'rer, "Stop and think!
Hast thou a soul? and is it on the brink
Of dread eternity? Stay, sinner, stay!
And be the Spirit thy companion still,
To press the solemn question to the heart,
Awake the conscience with His piercing dart,
And, with a power *His own*, subdue thy stubborn will!"

The Tract, "Serious Thoughts on Eternity."

A pious Lady in Virginia sent the Tract, *Serious Thoughts on Eternity*, to a female whose conduct and deportment had been far from becoming, requesting her to read it, with sincere prayer to God to bless it to her soul's salvation. She read it, and the Holy Spirit opened her eyes to see her danger: she read it again and again, and was brought under the most powerful convictions of her lost condition by nature and practice. She felt her need of a Saviour; cried to him for mercy; and, in a few weeks, was enabled to rejoice in Him, as "all her salvation and all her desire." Her walk and conversation, for several months, have given good evidence, that she has really "passed from death unto life."

AMERICAN TRACT SOCIETY.

In relation to the progress of this Society, we have to mention, that the blessing of the Lord still manifestly rests upon it; that the calls for Tracts are increasing, especially from the destitute; and that evidences of their usefulness are daily accumulating. More than *four millions of Tracts* have been published since May 1, in issuing which, very large obligations for paper have been necessarily assumed. Upwards of \$4000 will become due for that article *early in the month of May*; and donations and remittances at that time, while by many they can be very conveniently transmitted, will be much needed, and very beneficial to the Society.

A GREAT READER OF THE BIBLE.

From the American S. S. Magazine.

Mr. Job Potter, a native of that part of New-Haven, in Connecticut, which is now Hamden, died at Meadville in Pennsylvania on the fourth day of October last, in the seventy-sixth year of his age.

Having during eleven years previously to the close of life been an inhabitant of this village, and having access to the library of Alleghany College, it may be remarked, that no one read so many of the valuable historical and theological books of this institution as did the venerable Mr. Potter; yet, in all that period, as also from his youthful days, he was a daily and diligent reader of the Bible. It is a fact to which it would be hardly possible to find a parallel, that, in six years and six months prior to his death, notwithstanding his other voluminous reading, he read the Bible through, in course, taking due proportions of the Old and New Testaments, in regular order, no less than *forty seven times*! He was advanced in the forty-eighth time to the end of the Epistle to

the Romans, and to that part of the book of Job, where he read, the last time he opened the sacred volume, *I know that my Redeemer liveth.*

It was his remark, that something new occurred every time he read it, and that he found an inexhaustible source of consolation. He disclaimed all dependence on his own works of righteousness. His sole reliance for salvation was on the merits of the dear Redeemer, and his end was peace.

The Corporation and Test Acts of England, those profane perversions of religious liberty, and good conscience, continue to be protested against by a portion of Englishmen, whose number is augmenting. These laws are a blot on the enlightened nation which tolerates them. But their greatest evil is the contempt which they cast on an ordinance of the New Testament. The partaking of the Lord's Supper is required by these acts, as a qualification for office. No man can hold any civil or military office of honor, or profit, or trust, under the government of Great Britain, without a reception of this ordinance. How strongly did Cowper feel this wicked perversion of a divine institution, when he wrote the following lines:

"Hast thou, by statute, shov'd from its design,
The Saviour's feast, his own blest bread and wine,
And made the symbols of atoning grace
An office key, a picklock to a place;
That infidels may prove their tide good,
By an oath dipp'd in sacramental blood?
A blot, that will be still a blot, in spite
Of all that grave apologists may write:
And though a Bishop toil to cleanse the stain,
He wipes and scours the silver cup in vain."

Obituary.

DIED,—At sea, Feb. 28, on board the ship *Splendid*, while on her way from Canton, to New-York, Mr. Charles B. Brintnall, son of Capt. Caleb Brintnall of this city, aged 26. Mr. B. was a young man of promising talents and ardent piety, and though taken unexpectedly from his friends and relations, by whom he was universally esteemed for his amiable disposition they have the consolation of knowing that he departed in peace, and have reason to believe that his disembodied spirit is now in the mansions of rest.

In this city, on the 25th ult. Miss Mary M. Mulford, aged 19, daughter of Mr. H. Mulford. Her disease was a lingering consumption, and her dissolution had been expected by her friends and desired by herself for a long time. She became a subject of divine grace at a very early age, and has adorned her profession; and from the commencement of her illness she has been perfectly resigned to the will of her Heavenly Father. Her sufferings were intense, but she never murmured—remembering that they were working out for her a far more eternal weight of glory. She departed in peace, leaving her earthly prison house for the mansions prepared for her in Heaven.

On the 25th ult. Mr. David C. McNeely, of Rowan County, N. C. a member of the Senior Class in Yale College. Mr. McNeely was a young gentleman of good standing in his class, and much beloved by all his acquaintances.

In this city, Jan. 25th Miss Nancy Austin, daughter of the late Mr. Asa A. aged 33

At East Lyme, on Friday the 28th ult. Rev. John R. St. John, aged 45.

At Great Barrington, Mass. on the 20th ult. Mrs. Abigail Lightbody, wife of Mr. John L. aged 71. Mrs. Lightbody was early a subject of religious impressions. During a long life she has maintained the deportment of a humble christian, and her dependence was on the blood of Christ for pardon and life. Her example is closed peacefully, "Blessed are the dead who die in the Lord."—*Com.*

Poetry.

From the Cherokee Phoenix.

HYMN TO THE TRINITY.

The preceding hymn (in Cherokee) was suggested by the hymn to the Trinity, 107 of Worcester's selection, but is not a translation of it. The following is a free translation from the Cherokee, in the same metre.

EXALTED Majesty,
Our Father, throned on high;
Whom we adore,
Our Maker and our King,
Thy sacred name we sing,
And grateful praises bring
Forevermore.

Anointed Jesus hear,
While we, in humble prayer,
Thy grace implore;
Thou who for us didst die,
Yet liv'st exalted high,
On thee our hopes rely
Forevermore.

Thou Sanctifier come,
And make with us thy home,
Spirit of power;
With thy celestial art
Purge every sinful heart,
Nor from our way depart,
Forevermore.

Our Father and his Son
And Spirit, Three in One,
Let all adore;
To God, the heavenly King,
Our thankful tribute bring,
Rejoicing as we sing,
Forevermore.

DWIGHT'S PSALMS AND HYMNS,

FOR SALE AT THIS OFFICE.

We have just published a new and beautiful edition of the Psalms and Hymns in common use, in the Congregational and Presbyterian Churches, as revised and corrected by the late President Dwight.

The work is of the smaller size, stereotyped, and printed on fine paper, with an excellent miniature portrait of Dr. Dwight.

Booksellers and Book-binders can be furnished on liberal terms; and a handsome discount will be made to Societies or individuals who purchase by the quantity. They can be obtained also in New-York, of JAS. & JNO. HARPER, Printers, No. 82, Cliff-st.

The nearest way to honor, is for a man so to live, that he may be found to be what in truth he would be thought to be.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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FEMALE EDUCATION ESTABLISHMENT, NEW-HAVEN, CONN.

The Establishment for the Education of Young Ladies and Misses, heretofore conducted by Miss SEELEY, in Crown-street, will hereafter be under the joint management of Miss SEELEY and Mrs. HULL, widow of the Rev. A. B. Hull, late of Worcester, Mass. We take great pleasure in recommending this School to our friends in the country, and to all parents who are desirous to entrust the management of their daughters, at an interesting period, to the care of others. We feel warranted in saying, that their education, their manners, their health, and their morals will be watched over with parental tenderness and care.

TERMS.

Board, and Instruction in Orthography, Penmanship, English Grammar, Geography, History, Rhetoric, Logic, Natural and Moral Philosophy, Astronomy, Chemistry, Arithmetic, Algebra, &c. and Plain Needle Work—per annum, \$165.

The Establishment, in all its branches, is regulated by the term, and not by the quarter. Three terms only in a year, each \$55. The summer term is sixteen weeks: the other terms fourteen weeks each.

ADDITIONAL CHARGES.—Instruction on the Piano Forte and use of the instrument, per term, \$17; Vocal Music, for sacred worship, \$3; French Language, \$10; Velvet Painting, and Drawing and Painting in Water Colors, each \$8; Plain Washing, per dozen, 37 cts.

The first term commences the 12th of May; the second, the 1st of October; and the third, the 5th of January. No vacations except the month of September, and from the 12th of April to the 12th of May.

The pupils are furnished with bedding, fuel, and candles; the use of globes, maps, &c.; a library, and periodical publications, without additional charges.—None will be received for less than one term.—Board in vacation, \$2 50 per week.—Bills payable in advance.

Reference may be made to Rev. Dr. Taylor, or Professor Silliman.

The Committee of Ladies for the relief of the Greeks acknowledge the receipt of a donation, of 80 ready-made garments, from the Ladies of Whitneyville: also, 57 garments from the Ladies in North Haven: also a box containing 80 pairs of women's shoes, from some of the shoemakers in this city: also \$1 from a friend in Aquebogue, N. Y.

Letters received at the Office of the Religious Intelligencer, during the week ending April 2d, 1828.

Sheldon Baker; Rev. B. King; G. W. Sandford; John Hyde; L. H. Smith; Samuel Eells; J. M. Wyckoff; L. Griswold; Abner Dod; George Kimball; C. R. Walker; Gould Hawley; Goodwin & Co.; E. W. Budington; Nathl. Warner; Rev. P. S. Wyncoff; J. G. Frary; W. H. Moore.